

**[CONFIDENTIAL.]**

**SELECTIONS**

FROM THE

**VERNACULAR NEWSPAPERS**

PUBLISHED IN THE

**NORTH-WESTERN PROVINCES, OUDH,**

**CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ,**

**Received up to 28th October, 1888.**

**POLITICAL.**

The *Najmu-l-Akhbár* (Etáwah), of the 24th October, states

Circulation,  
185 copies.

Rája Shiva Prasád and  
the United Indian Patriotic  
Association.

that the editor has been asked by his  
many friends why he has not joined  
the United Indian Patriotic Associa-

tion. In reply to their question the editor says that he  
fully sympathizes with the objects of the Association, but  
that he has not joined it because he does not like to work  
with men like Rája Shiva Prasád, C.S.I. The Rája has  
become an opponent of the Congress simply with a view to  
ingratiating himself with Government officers. Moreover,  
the revival of religious animosity between Hindús and Musal-  
máns is chiefly due to the books published by him. He is  
an enemy to both the communities, and Sir Saiyid Ahmad  
Khán has committed a great mistake in allowing him to  
join the Association.

The *Oudh Punch* (Lucknow), of the 18th October, pub-

Circulation,  
425 copies.

Comments on the Anti-  
National Congress meeting  
held by the members of  
the ex-Royal family of  
Oudh.

lishes a facetious article communi-  
cated by a correspondent, who ridicules  
the Anti-National Congress meeting  
held at the house of Nawáb Mehdi

Ali Khán Bahádur, Lucknow, on the 2nd September. The  
article is preceded by a poem in which the writer makes  
hits at Sir Saiyid Ahmad Khán.



Circulation,  
156 copies.

The *Agra Punch*, of the 20th October, publishes as its supplement an Urdu poem written by one Muhammad Núr Khán, late Rasaidar, Government pensioner, in condemnation of the National Congress. The writer condemns the Congress as a seditious movement and advises Musalmáns to keep aloof from it.

Circulation,  
200 copies.

The *Dabdaba-i-Qaisari* (Bareilly), of the 20th October, is sorry to learn from the *Koh-i-Núr* of Lahore that Bábu Rám Kishan, the proprietor of the *Bhárat Jíwan* newspaper, who attended the Madras Congress as a delegate from Benares, has joined the Anti-Congress party simply on account of their getting Rája Shiva Prasád's speech against the Congress printed at his press. He has received Rs. 500 for printing a number of copies of the speech. Such conduct on the part of a member of the fourth estate cannot be too highly condemned. Copies of the speech were sent to the nobility and the gentry of every province, but most of them have returned the copies.

Circulation,  
418 copies.

The *Nyáya Sudhá* (Hardá), of the 24th October, refers to some of the objects of the National Congress and calls upon the leaders of the native community in the Central Provinces to hold public meetings to explain the aims and objects of the Congress to the people and to select properly qualified delegates for the approaching Congress at Allahabad with the consent of the people. (The *Vritta Dhára*, Dhar, of the 18th October, adverting to the Congress, expresses its opinion to the effect that the opposition of Sir Saiyid Ahmad Khán will ultimately prove very beneficial to the Congress, inasmuch as the promoters of the movement will have their faults and shortcomings brought to their notice by him and the other opponents).

The same paper, on the authority of a correspondent, states that two influential public meetings were held at Hoshangabad for the Allahabad Congress. Delegates from Hoshangabad for the Allahabad Congress. on the 9th and 10th October, under



the presidency of a respectable Muhammadan, at which Chaudhri Prayág Chandra, landlord, Pandit Sukhdeo Prasád, Vakíl, and Pandit Jagan Náth Prasád, Vakíl, were selected delegates for the Allahabad Congress.

The *Charpúz* (Moradabad), of the 21st October, publishes a picture in which Government is represented as a European reading a book called the Act of Justice and telling the leader of the opponents of the National Congress:—"I see; thou speakest false and settest race against race." Moreover, a stone chat,\* called the Natural bird, by which apparently Sir Saiyid Ahmad Khán, who is generally called a naturalist or fatalist by the orthodox Musalmáns, is meant, is represented as sitting at the foot of the European and singing songs adverse to the National Congress. The *Charpúz* repeats the native proverb which means, What is a stone chat or the soup made thereof? The proverb is applied to a weak person or a person of no importance.

Circulation,  
173 copies.

#### NATIVE STATES.

The *Agra Punch*, of the 20th October, publishes a picture in which the Rewah State is represented as a native woman and the Prime Minister of the State as a powerful snake attacking her. The letter-press is as follows:—

Circulation,  
156 copies.

"*The Prime Minister* : 'I can bite you.'

"*The State* : 'You may treat me as you like so long as you have power.'

The *Charpúz* (Moradabad), of the 21st October, publishes an article headed "Transformation" in its supplement, in which it regrets to state that vernacular newspapers are themselves to blame for the low opinion which Government has of them. They are, as a rule, venal and are influenced by selfish motives in their writings. The *Charpúz* then expresses surprise that the *Nizámu-l-Mulk* of Moradabad, which used to make violent attacks on the Rámpur State, has suddenly begun to write in its favour, and

Circulation,  
173 copies.

Change of front by the *Nizámu-l-Mulk* newspaper towards the Rámpur State.

\* The word *pidri* is used, which is defined in *Follen's Dictionary* as stone chats.



asks what the sudden change of front is due to. Referring to the adverse comments made by the *Nisamu-l-Mulk* in a late issue on Kunwar Lutf Ali Khan's stay at Moradabad and his alleged show of sympathy with the discontented relatives of the Nawab, the *Charpaz* observes that the Kunwar, being an able and just man, sympathizes with them, as they have not been treated properly by the State. If the Local Government does not do them justice and forces them to return to Rampur, they are sure to be ill-treated by their enemies and insulted and ridiculed by actors at public meetings.

Circulation,  
250 copies.

The *Subodh Sindhu* (Khandwa), of the 24th October, approves of the appointment of Bapu Sahab Jadav as the Prime Minister of Gwalior in place of the late Sir Ganpat Rao Khatke.

Appointment of Bapu  
Sahab Jadav as the Prime  
Minister of Gwalior.

#### GENERAL ADMINISTRATION.

Circulation,  
250 copies.

The *Azad* (Lucknow), of the 26th October, states that in his lecture at the agricultural show held at Bahraich Saiyid Haidar Mehdi referred to the necessity for providing advances for cultivators at moderate rates of interest. Some time ago the *Civil and Military Gazette* drew attention to the subject. But it is to be regretted that the subject has not yet received the attention it deserves. The establishment of agricultural banks by Government would be open to several objections. In the first place, the measure would prove to be another means of draining the wealth of this country to England. Secondly, Government officers would strictly enforce the rules for the repayment of advances, and such an enforcement would be sure to ruin cultivators. Landlords would appear to be the proper men for advancing money to ryots in time of need. In spite of all that was said in condemnation of the treatment of the latter by the former when Act XXII of 1886 was upon the tapis, it cannot be denied that landlords have great sympathy with their tenants. Government does not show to cultivators in hand land even a twentieth part of that indulgence which a land-



lord does to his tenants. He allows them to take wood gratis from his trees for ploughs, &c., but in nazul land a cultivator cannot cut even a small twig from a tree to clean his teeth with. In Aishbagh, Lucknow, cultivators are in sad want of water for irrigation purposes, but Government has not yet done anything to provide it. A poor shepherd who lately cut pods from a *babul* tree in the Bailey-guard to feed his flock was fined Rs. 10 by the Deputy Commissioner! There is no doubt that landlords greatly sympathize with their tenants, but they are as a rule themselves in debt, and therefore they can hardly lend money to the ryots. The question of rescuing cultivators from the clutches of village money-lenders is a most important one, and its solution in a satisfactory way would improve the condition of millions of human beings.

A correspondent of the *Tuti-i-Hind* (Meerut), of the 24th October, in commenting upon the case of Mr. Crawford, says that many Government officials have been charged with receiving bribes this year. The European officials have been allowed to take their pension and retire to England, but the native officials have of course been severely punished. Hanumant Rao, who has been convicted of receiving bribes from two persons amounting to Rs. 5,000 in the name of Mr. Crawford, has been sentenced only to one year's imprisonment and a fine of Rs. 2,000. He has been fined only a portion of the money he had realized by bribes. The indulgence shown him will encourage other native officials to receive bribes in the name of European officials. With reference to the Commission appointed to enquire into the charges brought against Mr. Crawford, the writer regrets to notice that the Commission is composed entirely of European officials. When no European Barrister-at-Law at Bombay agreed to conduct the case against the accused through race feeling, can the European officials who have been appointed to enquire into the case be expected to be free from race feeling? If the Commission is intended only to be a farce, well and good; otherwise half the members of the Commission should be native officials.

Circulation,  
325 copies.



Circulation,  
250 copies.

A correspondent of the *Upkarak* (Agra), of the 24th October, says that native newspapers frequently complain of the ill-treatment of native passengers by railway officials, the failures of justice in cases in which Europeans and natives are concerned, and the ruinous cost of civil litigation. But the newspapers should remember that all Government departments are in a manner only shops. The Judges and the railway officials have nothing to do with the convenience and the interests of litigants and passengers; their chief object is to get court-fees and railway fares. Englishmen, who are the inhabitants of a distant island, have established their rule in this country with great difficulty, and therefore they are anxious to send the wealth of this country to their native land in every possible way and to promote the welfare of their countrymen. Hence the native newspapers, instead of making useless complaints against Judges and railway officials, should advise their countrymen to make their own arrangements for the decision of their suits and to refrain from travelling by railroads. In commenting upon the above article, the editor remarks that the cost of litigation is really very heavy and that native passengers are exposed to much inconvenience in travelling by railroads. But natives should not despair. If they continue to ventilate their grievances, Government is sure to redress them in course of time.

Circulation,  
300 copies.

The *Mihr-i-Nimroz* (Bijnor), of the 21st October, says that Government and the education of the people. in British India only 2,505,000 boys out of a total population of 250 millions attend schools, while in England the attendance in schools amounts to a sixth part of the population. This country is equally backward in high education. The Resolution lately issued by the Government of India about the state of education in this country is on the whole a satisfactory one, but there is one passage in it which cannot but be viewed with regret. The Government says that it will not refrain from spending money in the encouragement of education so far as the condition of the finances will allow, but that it will not compete with the public in this matter in future, and that as the people become



capable of taking the management of the education of their children in their own hands it will retire from the field. It will be perceived from the annual Educational Reports that the Government of India spends only 85½ lakhs of rupees on education, the Municipal and the Local Boards contributing 49 lakhs and the public 170½ lakhs; whereas the English Government spends Rs. 4,12,08,920 on primary education alone. This shows how far the Government of India is anxious to encourage the spread of education. In England the people are capable of making their own arrangements for the instruction of their children; but still the English Government spends one-twentieth part of its revenues on education, while the Government of India does not like to spend even one-eightieth part of its revenues for the same purpose, although it knows very well that the natives are poor and cannot themselves provide education for their sons! It is to be regretted that the rates of tuition fees are raised from time to time. In his letter No. 1701A., dated 2nd October, the Director of Public Instruction has ordered the tuition fee in vernacular schools to be raised from two annas to six annas! When the people found it difficult to pay two annas, how will they be able to pay six annas? The Government of India should remember that the encouragement of education is one of its most important duties.

A correspondent of the *Oudh Akhbār* (Lucknow), of the 24th October, complains that the house-tax is levied with great severity. If a man cannot pay the tax owing to poverty, the tax is realized by the sale of the doors of his house. The tax presses very severely on poor men and widows who are unable to keep the wolf from the door, and they cannot help cursing Government for it. The writer, being a true friend of Government, has deemed it necessary to bring the matter to its notice.

A correspondent of the same paper of the 25th October says that in the beginning of the establishment of its rule in this country Government bestowed great

Circulation,  
690 copies.

Discontinuance of pension in some departments of public administration.



favours on natives with a view to winning their good will. But it is to be regretted that it has lately begun to withdraw those favours from them. Look at the changes made in the pension rules. The employés in several branches of the public service have been deprived of the right to pension. Can Government be called just and merciful when it refuses to support its servants in their old age who have spent the best part of their lives in its service? The fact is that it has now obtained a firm hold on the country and does not care to retain the good will of the people. The officials who receive small pay and make both ends meet with difficulty cannot save anything. They will starve when they are obliged to retire on account of old age. Is this justice? Is this mercy? Government should reconsider the matter and should not desert its servants in their old age.

Circulation,  
491 copies.

The *Rājputana Gazette* (Ajmere), of the 22nd October, refers to the case of a Muhammadan police constable at Gaigal, Ajmere, who has lately been convicted of stealing Rs. 200 belonging to a chief constable and sentenced to one year's rigorous imprisonment; and to the case of another Muhammadan police constable who has been charged with stealing liquor at Seth Pestonji Nasarwánji's distillery at Ajmere, and expresses surprise that, although the whole country is unanimous in condemning the police, Government does not deem it expedient to take steps with a view to reforming the force. The police have long been practising tyranny, oppression, and extortion, but now they have taken even to committing thefts. The prevalence of such crime among the police appears to be chiefly due to the recruitment of the force from men of lower classes.

Circulation,  
123 copies.

The *Anjuman-i-Hind* (Lucknow), of the 20th October, republishes from the *Gulshar-i-Oudh* of Sultánpur an article which seems to have originally appeared in the *Núr Afshán* of Ludhiana. In the article the writer states that a young woman at Saháranpur lost Rs. 500 worth of jewellery. Her husband and mother-in-law told her to



accuse her father and brother of stealing the jewellery, but she refused to do so. She was ill-treated by her mother-in-law and committed suicide. The City Inspector of Police heard of the suicide and placed a police guard at the house of the deceased, to prevent her heirs from burying her body. Next day they paid him Rs. 600 as a bribe, and then they were allowed to bury her remains. The writer remarks that the police are not the guardians of the lives and property of the people, but the leaders and patrons of thieves and robbers.

The *Almora Akhbār*, of the 22nd October, on the authority of the Allahabad *Indian Union*, gives an account of the high-handed and illegal proceedings of the police at Muthiganj, which were brought to light when the District Superintendent of Police made a local inquiry in accordance with the orders of the Magistrate, to whom a petition had been submitted by the inhabitants of that place. The *Almora Akhbār* expresses surprise and regret that the police should oppress the people whom they have been appointed to protect and should be able to practise such oppression under the very nose of the Local Government and the High Court.

Circulation,  
85 copies.

The *Mufīd-i-Ām* (Agra), of the 20th October, expresses great satisfaction at Mr. Finlay's return from leave and his taking over charge of the Agra district, and says that his arrival at Agra has re-assured the minds of Musalmāns. In accordance with his wishes they were to take out and bury their *tāzias* on the day of the *Chehlām*, corresponding with the 27th October. The *Mufīd-i-Ām* urges that Government should accede to the wishes of the Muhammadan community and prevent Hindūs from holding any fairs during the thirteen days of the Muharram. (The *Surma-i-Rozgār*, Agra, of the 24th October, in commenting upon the same subject, praises Mr. Finlay for the sympathy shown by him with the Musalmāns who keep the *tāzias*, and states that the *tāzias* were to be buried on the day of the *Chehlām*.)

Circulation,  
150 copies.



Circulation,  
185 copies.

The *Najmu-l-Akhbār* (Etāwah), of the 24th October, thinks that the Local Government makes undue haste in passing Resolutions about religious riots. The Resolutions are entirely based on the reports of the district authorities, which are sometimes not quite true. No such Resolution should be passed until the riots have been thoroughly enquired into and pending cases connected with them have been decided.

Circulation,  
160 copies.

A correspondent of the *Akhbār-i-Chundr*, of the 23rd October, says that a quarrel took place between the Hindús and the Musalmáns at Gházipur in connection with cow-killing on the day of the I'd. Some Hindús were committed by the police to the Magistrate on the charge of being members of unlawful assemblies and were fined Rs. 20 each. Although the Dasahra occurred more than twenty days after the Muharram, the Magistrate apprehended riots and fixed separate places for the celebration of the two festivals, allowing the use of the principal streets neither to the Musalmáns nor to the Hindús. In future the Hindús and the Musalmáns had better be ordered to leave Gházipur and retire to the Indian Ocean and the Arabian Sea during the Dasahra and the Muharram.

Circulation,  
60 copies.

A correspondent of the *Tahzib* (Moradabad), of the 19th October, referring to the article which appeared in the *Tahzib* of the 5th idem on the Najibabad riots, thinks that the article was written by Mirza Zainu-l-Abid Beg, a clerk in the Magistrate's office at Bijnor, and charges him with giving a false account of the riots with a view to please Kunwar Bhárat Singh. With reference to Munshi Narain Dás, the Tahsildár of Najibabad, the writer says that if he is the same man who was Tahsildár at Jalálabad, Sháhjahánpur, last year, when the Hindús of that place committed riots on the occasion of Id, the writer will draw attention to the opinion expressed by Mr. Lloyd, Joint Magistrate, and Mr. Dennistoun, late Officiating Magistrate, Sháhjahánpur, about the Tahsildár. In conclusion, the writer urges that a thorough inquiry



should be made into the Najibabad riots through officers other than those of Bijnor.

Religious quarrels between Hindús and Musalmáns.

The *Oudh Akhbár* (Lucknow), of the 26th October, publishes an article communicated by one Umrao Mirza Hairat, who condemns Hindús and Musalmáns for quarrelling with one another, particularly censures those Hindús and Musalmáns who excite religious quarrels and declare that the existence of friendship and sympathy between the two communities is impossible, and urges upon the two communities the importance of union and friendship.

Circulation,  
690 copies.

POST-OFFICE.

Appointment of two lady assistants in the post-office at Naini Tal.

A correspondent of the *Akhbár-i-Chundr*, of the 23rd October, referring to the appointment of two young women as assistants in the post-office at Naini Tal, expresses disapproval of the measure on the ground that it is not advisable to allow young men and women to work together, and that when properly qualified men can be found for posts in the Postal Department, there is no necessity for employing women.

Circulation,  
160 copies.

LOCAL AND MISCELLANEOUS.

Local complaints, Garhwál.

A correspondent of the *Almora Akhbár*, of the 22nd October, writing from Garhwál, complains that there is much sickness at present in that district and that patients often die from want of good medical treatment. There are some ignorant *vaids* or native physicians, but their treatment does more harm than good. They should be forbidden to practise medicine. As regards native doctors in charge of charitable dispensaries, they have chiefly to attend to pilgrims. On the other hand, the villagers are generally averse to seek their aid except when they break their legs or arms. Another matter which deserves attention is the uncleanly state of villages owing to want of sweepers. There should be one sweeper in every village. In conclusion, the writer complains that gangs of Shaukára, Bhotias, Hunias, and other such hill people encamp themselves with their flocks and horses in the public thoroughfares, to the great inconvenience of the

Circulation,  
85 copies.



public. Men are often bit by their dogs. They should be prevented from obstructing the public thoroughfares.

Circulation,  
240 copies.

The *Hindustán* (Kálákankar), of the 21st October, on the authority of a correspondent, states that the Mahárāja of Benares has discontinued the subscription of Rs. 50 a month which he used to pay to the Cow-protection Society at Benares. Obviously the discontinuance of the subscription is due to the evil advice of Rája Shiva Prasád. Probably the Rája told the Mahárāja that if His Highness supported the movement for the protection of kine, the Lieutenant-Governor and other Government officers would consider him a supporter of the National Congress, inasmuch as the Swámi who is the chief promoter of that movement also sympathizes with the Congress! It is believed that Rája Shiva Prasád belongs to the Jain religion. If so, he ought to protect kine and all other creatures. But in opposing the National Congress with a view to ingratiate himself with the authorities he is ready to break the tenets of his religion in his old age. *O tempora! O mores!* —

Circulation,  
250 copies.

It appears from the *Mauj-i-Nerbudda* (Hoshangabad), of the 24th October, that a criminal prosecution has been instituted against the editor by Rae Bhog Chand, Extra Assistant Commissioner, Hoshangabad, on the charge of libel.

A warrant of arrest was issued against the editor when he was at Bombay. He returned to Hoshangabad and reported himself to the police. He has been released on giving two securities for Rs. 750 each and executing a recognizance for Rs. 500.

Circulation,  
325 copies.

The *Túti-i-Hind* and the *Zarífu-l-Hind* of Meerut have lately been abusing each other. The *Túti-i-Hind*, of the 24th October, calls the editor of the *Zarífu-l-Hind* names and makes hits at some prostitute with whom he is in love. The *Zarífu-l-Hind*, of the 16th October, publishes a poem abusing the editor of the other newspaper in obscene terms, which have generally been omitted, asterisks being put in their place.



## LIST OF NEWSPAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
						1888.	1888.	
1	Agra Akhbar	Agra	Urdu	Weekly	Tajammul Husain	Oct. 14th	Oct. 24th	232 copies.
2	Agra Punch	"	"	"	Amir Khan	" 20th	" 25th	156 "
3	Akhbar-i-Azam	Meerut	"	"	Muqarrab Hussain Khan.	" 23rd	" 27th	63 "
4	Akhbar-i-Chand	Chunar	"	"	Hanuman Prasad	" "	" 25th	160 "
5	Azam-i-Tasvir	Cawnpore	"	"	Rahmatu-l-lah	" 12th	" 23rd	200 "
6	Aligarh Institute Gazette.	Aligarh	Urdu-English, Bi-weekly	"	Gulab Rai	" 20th & 23rd,	" 23rd & 25th,	494 copies (including 282 copies taken by Government).
7	Almorah Akhbar	Almore	Hindi	Weekly	Sadai Nand	22nd	24th	85 copies.
8	Ain-i-Akhbar	Meerut	Urdu	"	Amir Ali	" 16th & 24th,	" 22nd & 27th,	300 "
9	Anjuman-i-Hind	Lucknow	"	"	Kishan Lal	" 20th & 27th,	" 23rd & 28th,	123 "
10	Ain	"	"	"	Ahmad Ali	" 12th & 26th,	" 27th	250 "
11	Barad Bandhu	Aligarh	Hindi	"	Mihir Chand	" 19th	" 26th	100 "
12	Barad Jwan	Benares	"	"	Ram Krishn Varmá,	" 22nd	" 25th	1,500 "
13	Bráhmán	Cawnpore	"	"	Partap Narayan	For October	" 26th	145 "
14	Balbal-i-Hind	Moradabad	Urdu	Monthly	Kishun Sarup	Oct. 22nd	" 25th	225 "
15	Charyas	"	"	Weekly	Kunj Bihari Lal	" 21st	" 24th	173 "
16	Dakshin-i-Quisari	Barilly	"	"	Thakur Prasad	" 20th	" 22nd	200 "
17	Dakshin-i-Sikanderi	Rampur	"	"	Muhammad Hussain,	" 22nd	" 24th	447 "
18	Hindustan	Kalkankar	"	Daily	Gur Datt Sukt	" 21st to 27th,	" 22nd to 28th,	240 "



*List of newspapers examined—(concluded).*

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
19	<i>Jaipur Gazette</i>	Jaipur	Hindi-Urdu...	Bi-weekly	Mahabir Prasad	Oct. 17th, 20th & 24th.	1888. 22nd, 25th & 27th.	100 copies.
20	<i>Jdm-i-Jamshed</i>	Moradabad	Urdu	Weekly	Jamshed Ali	" 14th	" 24th	150
21	<i>Kardamah</i>	Lucknow	"	"	Muhammad Yaqub...	" 22nd	"	250
22	<i>Kayasth Akhbar</i>	"	"	"	Budra Prasad	" 24th	" 25th	700
23	<i>Kuchik-i-Afaq</i>	Pilibhit	"	"	Mazhar Ahsan Khan,	" 21st	" 24th	200
24	<i>Masir-i-Qasir</i>	Jodhpur	Hindi-English	"	"	" 15th & 22nd.	" 23rd & 27th.	130
25	<i>Masir-i-Nar</i>	Lucknow	Urdu	"	Ghulam Muhammad,	" 25th	" 25th	150
26	<i>Masir-i-Narbudha</i>	Cawnpore	"	"	Durgé Prasad	" 20th	" 23rd	43
27	<i>Masir-i-Narbudha</i>	Hoshangabad,	"	"	Abdu-l-Karim	" 24th	" 27th	250
28	<i>Masir-i-Narbudha</i>	Bijnor	"	"	Karimu-l-lah	" 21st	" 24th	300
29	<i>Masir-i-Narbudha</i>	Agra	"	Tri-monthly.	Ahmad Khan	" 20th	" 26th	150
30	<i>Masir-i-Narbudha</i>	Moradabad	"	Weekly	Amjad Ali	" 22nd	" 25th	175
31	<i>Masir-i-Narbudha</i>	Etawah	"	Bi-weekly	Rahu-l-lah Khan	" 20th & 24th.	" 25th & 28th.	185
32	<i>Masir-i-Narbudha</i>	Moradabad	"	Weekly	Avtar Krishn	" 23rd	" 26th	250
33	<i>Masir-i-Narbudha</i>	Jaunpur	"	"	Muhammad Muhsin,	" 22nd	" 23rd	75
34	<i>Masir-i-Narbudha</i>	Morad	"	"	Ram Sarup	" 21st	" 25th	115
35	<i>Masir-i-Narbudha</i>	Agra	"	"	Jamná Das Biswas...	" 23rd	" 26th	620
36	<i>Masir-i-Narbudha</i>	Patehpur	"	"	Shiva Narayan Lal...	" 15th & 23rd.	"	45
37	<i>Masir-i-Narbudha</i>	Jaunpur	"	"	Muhammad Ishag	" 23rd	"	50
38	<i>Masir-i-Narbudha</i>	Lucknow	"	Bi-monthly	Dwarka Prasad	" 20th	" 23rd	300
39	<i>Masir-i-Narbudha</i>	Moradabad	"	Weekly	Fahimu-l-din	" 25th	" 27th	100
40	<i>Masir-i-Narbudha</i>	Cawnpore	"	"	Abdu-l-Hamid	" 6th, 13th & 20th.	" 26th, 27th & 28th.	279



41	<i>Ngāya Sudhā</i>	...	Harda	...	M a r ā t h i - English.	...	Bāsudeva Bhāskar ...	...	24th	...	26th	...	418
42	<i>Oudh Akhbar</i>	...	Lucknow	...	Urdu	...	Sheo Prasad	...	22nd to 27th,	...	22nd to 28th,	...	690 copies (in- cluding 94 copies taken by Govern- ment).
43	<i>Oudh Punch</i>	...	"	...	"	...	Sajjād Husain	...	18th	...	18th	...	425 copies.
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